



Flashback

Journal of the Washington County Historical Society

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Fall 2022

Mount Sequoyah

*"a gathering place...for worship,
prayer, fellowship" for 100 years*



Washington County Historical Society

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Preserving our past for future generations

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Contents

- 98 The Inaugural Years of the University of Arkansas,
Seen Through the Eyes of Its First Graduate
By Rajendra Gupta
- 104 The Lynching of Methodist Episcopal Reverend Anthony Bewley
By J.B. Hogan
- 112 Fall 1864: Fayetteville Under Siege, The Three Battles of Fayetteville
By Jim Spillars
- 119 25 Years in the Gardens: Washington County Master Gardeners
Partner with WCHS
By Lee Anne Wiederkehr
- 128 The Story of Mount Sequoyah, Providing “A Gathering Place . . .
for Worship, Prayer, Fellowship”
By Emily Gentry
- 138 Franklin Anderson Frieze: Daguerreotype Artist
in 19th-century Washington County
By Denele Campbell



On the cover:

The cross on Mount Sequoyah was erected during the years when the site was owned and operated by the Methodist Church. It has since become a local icon and has been photographed countless times. The view from the site overlooks Fayetteville and the hills beyond. Photograph courtesy Mount Sequoyah Retreat and Conference Center.

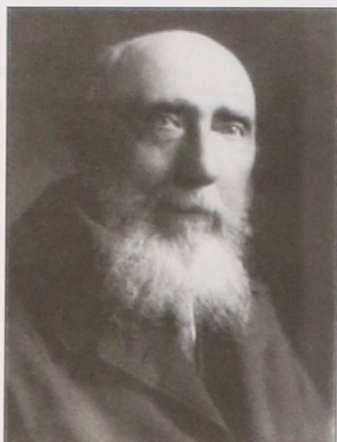
The Inaugural Years of the University of Arkansas

Seen Through the Eyes of Its First Graduate

By Rajendra Gupta

*An abstracted form of this article
appeared in the UofA alumni maga-
zine, Arkansas, (Winter 2021).*

The University of Arkansas, then known as the Arkansas Industrial University (AIU), opened its doors to the students on January 22, 1872. Somewhat late around March 1, 1872, a new student, William J. Waggener, a resident of Farmington, enrolled for the classes. He was among the first graduating class of six students to receive a Bachelor of Arts degree from AIU in 1876. As a matter of fact, he was the first one to receive the degree, making him the first among the firsts. In 1885, the Board of Trustees of AIU conferred upon him an honorary Master of Arts degree. Waggener became the first professor of physics at the University of Colorado and is credited with starting the department of physics¹ there. We are fortunate to have his eyewitness account of the inaugural years of the University of Arkansas. On the occasion of the 150th anniversary of the start of this university, we are motivated to re-tell² the story of what the early days of this institution were like through Waggener's eyes and experiences.



William J. Waggener. Undated, *Arkansas Alumnus*, April 1938.

Rajendra Gupta is an emeritus professor of physics at the University of Arkansas. He has recently coauthored a book, Acoustics to Quantum Materials: A Centennial History of the Department of Physics, University of Arkansas, by Rajendra Gupta and Paul C. Sharrah, (Department of Physics, 2020).



The building on the right, completed in January of 1872, was the first classroom building at the university. The building on the left was constructed in the summer of 1872 and expanded in the summer of 1873. Photo courtesy of the University of Arkansas Libraries, Digital Collections.

Waggener wrote a long letter to Mrs. Marie Gates Southworth, daughter of the first president of the university, Noah P. Gates.³ This 22-page letter was written by him over the period of April 9 to 17, 1909, in Oakland, California, where he was living at that time. The letter describes in detail his observations and experiences during his tenure at the university, 1872-76. Much of the information in this article is derived from this letter.

Waggener has described the physical facilities when he entered the university as follows: The classes started in a hastily-built two-story frame building "standing hidden among the black-oak trees." All classes that first semester were held in the building. "The next building, likewise a two-story frame but larger in all dimensions than the first, was erected during the summer vacation between the first and second years. It stood westward of the first building and was united with that by hallways, roofed over and enclosed. Over the next-following summer vacation, an addition of corresponding size was made to and in the rear of this second building." And, "At the end of the fourth year of work (near about the middle of June, 1875) the main building was so nearly completed that the closing exercises for that year were held in the chapel of that building."

He has estimated the number of students that first semester: "I recall that they quite comfortably filled the whole of one floor of the temporary two-story building, when they all came together, as they did at certain times every day. At a very rough guess, I should say they were from fifty to one hundred of them."

Waggener pointed out that the public schools in Arkansas were in the germinal stages at that time although some academies of transient nature were in operation. "Under these circumstances a body of students adequately prepared to enter a college course was not possible; nor could this preparation, either at the outset or for many years thereafter, be made in the state, except at the university itself and herein lay perhaps the heaviest task of the pioneer teachers at the University."

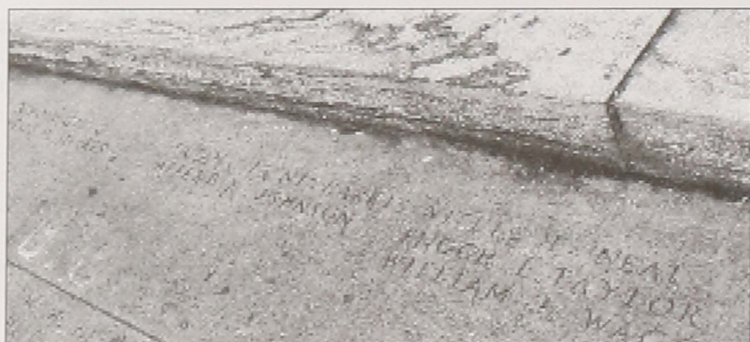


Graduating normal class of 1875. Front row, from left: Olive Carson, Emma Bridgeford, Anna Putnam, Laura Botefuhr. Back row, from left: W.J. Waggener, Belle L. Gorton, Lizzie Davis, Charles McKinney, Eva McCart. Waggener is in Civil War uniform with hat and sword in scabbard. Photograph and caption courtesy of University of Arkansas, Fayetteville, Museum Collections. Caption edited for brevity.

In light of this, his comments on the preparation of the entering students are perhaps not surprising: “A number had the rudiments of Latin and some mathematics and various other studies beyond the range of the common school; but there were serious gaps in the training of all. Consequently the fractional opening year was almost wholly devoted to filling up these gaps –.”

For the great majority of the students there were, along with studies of preparatory or high-school grade, also reviews of arithmetic, geography, English grammar and reading; and sometimes the whole body of pupils together were put through general exercises of a practical character, sometimes mathematical, sometimes elocutionary, sometimes in grammatical precision of speech and so forth. On some occasions this general meeting was organized into the form of a debating society and made an extemporaneous discussion of some question proposed by the instructor, who at the time guided and aided, by criticism and otherwise, the participants; and thus introduced these to a knowledge of parliamentary rules, and of the ethics and etiquette of debate. Out of these last mentioned lessons grew the first literary and debating society in the University. It was formed during the first year and started chiefly under the guidance of Miss Gorton, but with much helpful advice and kindly criticism from President Gates also.

Also it was fortunate that, among these first comers, a number was included of those who by nature were inclined toward learning,



The following list of names are etched in concrete at the entrance to Old Main: Nettie Barnett, Belle E. Gorton, Alford Gregg, Agnes M. Harris, Sarah Eugenia Harris, Albert P. Johnson, Willis H. Neal, Enoch L. Taylor, and William J. Waggener. Photograph by Rajendra Gupta.

and, either under the direction of teachers or through their own efforts had already so sufficiently advanced themselves that they could in a short time be fairly made fit for college work. These were naturally among the early seekers of the new fountain of knowledge: and they together with their early followers formed the first college class (organized at the beginning of the second year) and the actual nucleus of the University's future growth.

Among these was Waggener himself.

The first teachers were President Noah P. Gates, Miss Mary R. Gorton, and Professor Charles H. Leverette. Waggener had nothing but the highest praise for the pioneer teachers.

It must be said however that its members, with very few exceptions indeed were men and women who, like the three that conducted work of the opening year, put their hearts and souls into their work and labored for the welfare of their young charges with a devotion and earnestness so far surpassing that of the mere place-holder that their deep and friendly interest made itself seen and felt by all: and this earnestness and untiring activity went far—very far indeed—to compensate for the smallness of the number of workers. This is a disadvantage under which nearly all the young institutions and likewise many of the older ones must labor. These pioneers made, in the face of all difficulties, a good beginning—a wonderfully creditable one, when all the circumstances are considered and laid an excellent and worthy foundation for future growth. They amply earned and I trust that they will have the perpetual gratitude of the whole commonwealth. I know that they have the lasting gratitude and love of their pupils.

As to 'apparatus' during the first year, I can, with certainty, recall nothing more coming under this head than some black-boards and a set of geographic wall maps in outline, bearing the name, I think, of

the geographer Guyot. The first apparatus for laboratory and general chemical study was provided in the third year (1873-74) when Professor T.L. Thompson came to organize and instruct the first class in chemistry. Professor Thompson also conducted work in physics during the one and one-half years of his activity in the University, but there was at that time no physical apparatus properly so called. The freshman class of the second year (1872-3) studied physics but, of course, likewise without apparatus. In fact there was no regular apparatus for physics until the fifth year (1875-6) when Professor J. L. Harvey came to professorship of chemistry made vacant by Professor Thomson's death during the previous year.

The class of 1876, by a vote, had elected Waggener the class poet and class prophet. In this capacity, he wrote and read the class prophecy in verse to the graduating class, the faculty, and the attending public on June 15, 1876. That long poem, after some revisions, was published in the form of a booklet entitled, *Vox Clamantis in Academia* (see endnote 2).

In the introduction to this poem, Waggener writes that "On June 17, 1875, a normal-school class (the first class of any kind to complete a course of study in this university) had graduated without receiving degrees." They were nine of them, with Waggener being one of that class. A class picture is shown here on page 100.

The Bachelor of Arts (Classical Studies) students studied for an additional year and received their A.B. degrees on June 15, 1876. Waggener states (endnote 2), "The following six persons made up this class: Belle L. Gorton, Alfred W. Gregg, Agnes Harris, Sara E. Harris, Albert P. Johnson, [and] William J. Waggener.

Upon these six, at that time, was conferred the degree of Bachelor of Arts: and they were the first graduates to receive any degree from the University of Arkansas: also, in the actual course of the ceremonies, I was the first of the six to receive the degree; and the other five followed immediately: and the order had no special significance, as there was no ranking of the graduates.

Both lists of the graduates above are in variance with the university's official lists. The UofA's official list of the first graduating class of 1876 is etched in concrete near the east entrance of Old Main, and it is shown here on page 101. This list consists of nine graduates. Waggener makes this emphatic statement, "Belle L. Gorton and I were graduates of both classes. I have both full knowledge and clear memory of the facts, and here set them forth because lists of the graduates, published by the University, are defective and erroneous as to these two classes."

An article in *Arkansas Alumnus* (April 1938) has suggested that this discrepancy may be resolved if we consider the fact that the second normal class and the second commercial class also graduated in 1876, at the same time as the first classical studies class had graduated with an A.B. degree. The second normal class did receive a degree, B.L. It is not clear that the

commercial class students received any degree. Perhaps the university's official list includes the A.B., B.L., and the commercial class students. But the discrepancies still remain. Apparently, the names of the first graduating class are not "set in stone," even though they literally are.

In his letter, Waggener reflects on two traditions in the institutions of higher education that, fortunately in his opinion, were absent when he was a student here: sports and fraternities. He had rather strong opinions on both. Today, more than a century later, his comments are still relevant and controversial:

In the first place there was an unconscious or matter-of-course assumption on the part of the student that he came there to study—to work—not to loaf or play football. (Thank heaven, there was no football or baseball or any "intercollegiate" games of any sort!); and there was therefore a rather general and vigorous industry and application to honest work; and consequently the thoughts and aspirations of the student ran more to things common-sensible than to things idiotic. [Of course, I admit that a good gymnasium is a very necessary part of a college equipment.]

Again (and heaven be thanked for this also!), there were, as yet, none of the supra-idiotic Greek-letter fraternities, to breed snobs, debauchees and loafers. There was the democratic simplicity and fellowship and social equality that are fundamental in every free country. I suppose the Greek-letter fraternity must have invaded the University long ere this. If it has, I trust that the state legislature will outlaw and banish it. No aristocratic pretensions, no shirking of serious work before him, no senseless or lawless revelry on the part of the student should even in the least measure tolerated in an institution of, by and for the people. In these matters the University can never do better than to keep them as they were in the days of its infancy.

Endnotes

¹Albert A. Bartlett and Jack J. Kraushaar, *A History of the Department of Physics of the University of Colorado* (Boulder, CO: Department of Physics, University of Colorado at Boulder, 2002). It may interest the reader that the department Waggener founded is widely recognized today as one of the very best, with four of its faculty having been awarded Nobel Prizes and three awarded MacArthur Fellowships (the so-called 'genius grants') in the recent years.

²Some versions of this story have previously been published in *Arkansas Alumnus*, (February, 1933, and April, 1938.) Special Collections, University of Arkansas Libraries (MC740)

³This letter is now housed in the Special Collections, University of Arkansas Libraries (MC 737).



The Lynching of Methodist Episcopal Reverend Anthony Bewley

By J. B. Hogan

In the years leading up to the Civil War, “paranoia and chaos” began to spread throughout the slaveholding states as the fear of slave revolts and abolitionist agitation grew to a fever pitch. Nowhere was this more clearly shown than in northern Texas during the year 1860. In that summer, amid what is called the “Texas Troubles,” between “thirty and a hundred black people and suspected white collaborators were lynched.”¹

One of those charged with being a white collaborator, and worse, the Reverend Anthony Bewley, a Methodist Episcopal (Northern Church) minister, was forced to flee Texas under fear of his own imminent death. His flight, recapture, and ultimate fate—though now nearly forgotten—would be forever connected to the Ozarks hill town of Fayetteville, Arkansas.²

Anthony Bewley was born in 1804 in Tennessee. He joined the church in 1821 and by the time he was 25 years old had become a circuit-riding preacher.³ Like many others during this time, he drifted toward the West as the nation moved into its Manifest Destiny phase. From 1843 to 1858, Bewley belonged to the Missouri Conference of the Methodist Episcopal Church, preaching in Southwest Missouri and Northwest Arkansas.⁴

In 1844, a great schism developed within the Methodist Episco-

J.B. Hogan is a local historian and author who has published more than 280 stories and poems and 11 books. He is a frequent contributor to Flashback. His article “Fayetteville and the Influenza Epidemic of 1918” (Flashback, Fall 2021) was awarded Best Community History in a County or Local Journal from the Arkansas Historical Association.

pal Church, and it split in two, primarily over the issue of slavery. The Southern Church supported the “peculiar institution,” while the Northern Church did not.⁵ Bewley aligned with the Northern Church. It was a pivotal choice, given his abolitionist views and his decision to minister in slave-holding Missouri, Arkansas, and finally Texas—where anti-slavery views were taken as a capital offense by the virulently pro-slavery crowd that lived in constant fear of slave uprisings, especially caused by “infidel” abolitionists in their midst.⁶

After his time in Missouri and Arkansas, where he “headed up a mission near Fayetteville, Arkansas”⁷ and had made friends, acquaintances, and enemies for his forthright anti-slavery position, Bewley made a fateful and fatal choice to move to Texas and minister there. By 1858, he was in Johnson County south of Fort Worth,⁸ and in 1860 he was found in Tarrant County—Fort Worth is the county seat—where fears of slave uprisings, supposedly abetted by meddling abolitionists, had reached a fevered pitch.

In mid-summer 1860, the “Texas Troubles” flared up, so to speak, with a series of fires on July 8. On that day, flames razed buildings in Pilot Point, Denton, and the little town of Dallas.⁹ The offices of the *Dallas Herald* newspaper burned, triggering allegations by its fiercely pro-slavery editor Charles R. Pryor of abolitionist involvement in the series of conflagrations. A purported group of radical abolitionists called the “Mystic Red” were accused of being behind the troubles—although no evidence was ever linked to this so called “secret society.”¹⁰

Just before the fires of July 8, a letter attributed to William H. Bailey, a fellow Methodist abolitionist, had added even more fuel to the frenzied fire of the Texas Troubles. Addressed to Bewley, the “incendiary” letter seemed to prove that there was in fact a “widespread abolitionist plot to burn Texas towns and murder their citizens.” The letter, which “urged Bewley to continue with his work in helping to free Texas from slavery,” was considered by many to be a forgery. However, it was “widely published” and viewed by others as “evidence of Bewley’s involvement with the John Brownites in Texas.”¹¹ From this point on, Reverend Bewley’s life was in serious danger.

On July 17, 1860, with his Tarrant County enemies calling for retribution against him, Bewley chose to leave North Texas, the “bloody land of mobocracy.”¹² He departed under such duress that most of his seven children were left behind. Bewley, his wife Jane, and their 11-year-old son George quit their home in a wagon and headed toward Indian Territory.¹³

Temporarily left behind were Dorthula (25) and husband David Roper; Mary Jane (23) and husband Charles Wesley Garoutte (sometimes spelled Garoot); Catherine (21 and born blind); William (18); John Anthony (16); Sarah (13); James Robert (6), and Larribe Simpson (born in 1856 and already deceased).¹⁴

After a wary trip of several days, in which they often traveled by night, the Bewleys reached Indian Territory. They remained there for 11 days

until all the children left in Texas could join them, and then the family pushed on in a northeasterly direction.¹⁵ By mid- or late August, the Bewleys were in Northwest Arkansas, resting in Benton County where Reverend Bewley “was acquainted”¹⁶ from his previous circuit riding days.

On September 3, 1860, the Bewleys broke camp, heading for Missouri. No sooner had they begun traveling than a group of eight to 10 heavily armed men began following them and at around noon that day, near the Southwest Missouri town of Cassville they captured Anthony Bewley with the intention of taking him back to Fayetteville, Arkansas, as their prisoner.¹⁷

As it was revealed, these armed men were the “police” of the Fayetteville Vigilance Committee.¹⁸ The committee had been formed the previous month, perhaps when word reached the area that there was a \$1,000 reward for the capture of Bewley and his return to Texas.

As reported in the August 24, 1860, *Fayetteville Arkansian*, the Fayetteville Vigilance Committee had met and formed in the Washington County Courthouse on the Fayetteville Square on August 21 with Washington L. “Wash” Wilson elected chair and James R. Pettigrew as secretary. In addition to Wilson and Pettigrew, the Committee included many other prominent citizens of the time, including J. W. Washbourne, T. J. Pollard, W. D. Reagan, Presley R. Smith, John Crawford, James H. Stirman, T. M. Gunter, J. D. Walker, P. P. Van Hoose, Lafayette Boone, William McGarrah, and Robert Mecklin.¹⁹

The Committee was needed, it was stated, to protect the community from “suspicious persons in our midst” and to counter the “inroads and secret movements of Abolitionists.” The Committee was only going on the defensive against “threatened evil,” but they warned all “incendiaries, all abettors of abolition,” and anyone who would “attempt whatever to tamper with our slaves, we shall most assuredly act on the offensive.” Among the group’s other resolutions was the appointment of a Vigilance Police “to watch, and look into the character, habits...of all vagrants, wanderers and suspicious men.”²⁰

Presumably, it was this Vigilance Police specifically who tracked the Bewley group, as one of its members who engaged Bewley in questioning and conversation was a Mr. Smith—most likely Presley R. Smith of the Fayetteville Vigilance Committee and a former sheriff of Washington County, 1840-1844.²¹ Smith told Bewley that he had often heard the minister preach.²²

Bewley was taken to Fayetteville on September 4 where he remained until September 7. Most of the time he was locked in an upstairs room of a tavern, although during the day he was allowed to walk around with a guard. Despite having friends in town, Bewley was said to have been treated “shamefully” by Fayetteville citizens²³ and reviled as an abolitionist and a “negro thief.”²⁴

On September 5, from Fayetteville he wrote a letter to his wife and

children describing his conditions and proclaiming his innocence. "They have not put me in jail," he told his family, "but keep me under guard. At night, I am chained fast to some person." In the day he could move about but was always under guard.²⁵ The Fort Worth Vigilance Committee had sent two men, A. G. Brayman and Joe Johnson,²⁶ to bring Bewley and another man named Tom Willett back to face charges in Texas. Bewley knew what would happen if he was taken back to Fort Worth and told the family if that was the case, then he "shall never in this life expect to see you" again.²⁷

Bewley reassured his family that all charges against him were "false" and that he was innocent. To his wife, he poignantly said, "you will have to spend the remaining part of your life as a bereaved widow, with one blind daughter" (Catherine). When the Texans failed to find Tom Willett, apparently giving up the search while Bewley was writing, the reverend added the date "September 6th, 1860" to the letter and added "I, with a portion of the vigilance committee, will leave Fayetteville tonight sometime."²⁸

According to the *Arkansian* of Friday, September 14, Bewley (spelled Buley) "was started, per Overland" (the Butterfield Overland Mail. Co. at this time) "last Saturday, for Texas." This indicates Bewley left Fayetteville on September 8, 1860. He was accompanied by the Texans Brayman and Johnson.²⁹ It is uncertain if some members of the Fayetteville Vigilance Committee actually went on the journey as Bewley seemed to indicate in his letter that they would.³⁰

Bewley was, however, correct in assessing what his fate would be upon returning to Fort Worth. Accounts vary as to how many people were in-

A Methodist Minister Lynched.

LETTER FROM REV. ANTHONY BEWLEY.

The *Cleveland Herald* publishes a letter written by Rev. ANTHONY BEWLEY, the Methodist clergyman, who was murdered by a Pro-Slavery Vigilance Committee in Arkansas, some weeks since. It is dated Fayetteville, (Ark.) Sept. 6, and is addressed to his wife and children. Much of it is advice to his wife regarding the disposition which she must make of her scanty means in view of his probable decease. Among other things, Mr. BEWLEY writes:

I never took up my pen under such circumstances before. After I left there that day I was hurried on, and the next day about 9 o'clock we got to Fayetteville. I am here yet. They have not put me in jail, but keep me under guard. At night I am chained fast to some person, and in the day I have liberty to walk about with the guard. I have been, in the general, tolerable, although my company in general has not been as desirable as some. They are now after Tom Willett. So soon as they succeed in getting him, I suppose they will set out with us to Texas on the overland stage, and if so, hand us over to the Fort Worth Committee and receive the reward. Then we will, I suppose, be under their supervision, to do with us as seemeth them good. And if that takes place, dear and much beloved wife and loving children, I shall never, in this life, expect to see you; but I shall look to meet you all, with our little babe that has already gone to that blessed haven of repose. The reason why I so speak, in these times of heated political excitement, mole-hills are raised mountain high, and where there is none. It is frequently imagined they see something. That being the case, it is enough to know that we are "North Methodists," as they are called; and from what we learned in Texas about that Fort Worth Committee, they had sworn vengeance against all such folks. I expect when they get to us we will go the trip. But, dear wife and children, who are big enough to know about these things, know that, so far as I am concerned, all these things are false. You have been with me, and you know as well as I do that none of these things have ever been countenanced about our house, but that we have repudiated such to the last. * * * I, with a portion of the Vigilance Committee, will leave Fayetteville tonight some time. The Committee has returned without Willett, and I have given up hunting him any more.

6

A. BEWLEY.

Above is the text of Rev. Bewley's letter to his family as it appeared in the *New York Times* on January 23, 1861. The *Times* reprinted the letter from its original publication in the *Cleveland Herald*. (Accessed at <https://www.nytimes.com/1861/01/23/archives/a-methodist-minister-lynched-letter-from-rev-anthony-bewley.html>).

The text of Bewley's touching letter to his family, retyped for easier reading, follows on the next page.

Text of Rev. Bewley's letter to his family, written from Fayetteville

From the *New York Times*,
January 23, 1861, page 6

The Cleveland Herald publishes a letter written by Rev. ANTHONY BEWLEY, the Methodist clergyman, who was murdered by a Pro-Slavery Vigilance Committee in Arkansas, some weeks since. It is dated Fayetteville, (Ark.,) Sept. 6, and is addressed to his wife and children. Much of it is advice to his wife regarding the disposition which she must make of her scanty means in view of his probable decease. Among other things, Mr. BEWLEY writes:

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A. BEWLEY.

volved in the lynching of Reverend Bewley, but almost as soon as he arrived in Fort Worth he was taken by a “mob” and “hung on the same pecan tree” on which fellow abolitionist William H. Crawford had been hanged on July 17, 1860—the very day Bewley had made his run to Indian Territory and beyond.³¹

The death of Anthony Bewley has an aura of predestination about it, as if once the North Texas frenzy of anti-abolitionism began, his fate was fixed. Charles Pryor’s rantings after the Dallas fire, the workings of the Fort Worth Vigilance Committee headed by the hard-core pro-slavery Alabama emigrant Nat Terry, and the Bailey letter—forged or not—together spelled inevitable death for the firmly anti-slavery, abolitionist Methodist minister.

As harsh as Bewley’s death was, the treatment of his body after the hanging is even more so. Again, details vary, but a single, grotesque picture emerges. Bewley was left hanging from the pecan tree the rest of the night he was killed. The next day a shallow grave was dug for him—so shallow that his bones stuck out of the ground.

Some three weeks later, it was said that his body was dug up and someone “hacked the remaining flesh from the bones and threw the skeleton up on the roof of a storehouse.” From time to time, boys climbed on the store roof and rearranged Bewley’s bones into a “variety of attitudes” while calling out such epithets as “old Bewley” and “old abolitionist.”³² Another account says that his bones were removed from atop the store after the Civil War and kept in the office of two local doctors with the label “Thus be it ever with Abolitionists.”³³

Reactions to Reverend Bewley’s death, as might be expected, fell into two camps. On the pro-slavery, anti-abolitionist side his demise was cheered. The *Fayetteville Arkansian* had no doubt of Bewley’s guilt and printed that there “was enough evidence against him to hang twenty men.”³⁴ The position of the lynch mob and its supporters requires no elaboration as their actions speak for themselves.

Naturally, the response from Northern Methodists was quite the opposite. Calling the Texas Vigilance groups “blood thirsty assassins” and “theft-glutted” demons, they viewed Bewley’s lynching as a “brutal and atrocious” murder, and as an execution by mob rule. From their point of view, Bewley was a man of principle, innocent of any crime, save his staunch opposition to the immoral and “great evil of slavery.”³⁵

In the aftermath of Bewley’s lynching what, then, became of his family? Besides the young son Larribe who died in Texas before 1860, Jane Winton Bewley, the reverend’s wife, remarried in 1863 to Emery Alverson in Baldwin, Kansas. She died in Cordell, Oklahoma, in 1894 just shy of her 80th birthday.

Of the children, Dorthula, the oldest Bewley girl, was married twice as well, and she also lived nearly 80 years, passing in 1915 in Stotts City, Missouri.³⁶ Mary Jane died in 1914 in Brownsville, Oregon. She was 77

years old. Catherine, born blind, was 63 when she passed in Van Buren, Arkansas. Son William Winton Bewley died in Clay Center, Kansas, at the age of 64. John Anthony was 72 when he died in Gracemont, Oklahoma. Sarah Clementine died in Oklahoma at 68. George, who was nine when the Bewleys escaped Texas, died, like sister Catherine in Van Buren, Arkansas. He was 69. The last Bewley child, James Robert, died at 76 somewhere in Florida.³⁷

There is a certain irony, of course, in the longevity of the surviving members of Reverend Bewley's family when juxtaposed to the violent death that abbreviated his own life. Over the decades, this story—like so much of history—faded from public consciousness and out of local awareness. However, it was not lost completely and the story of Reverend Anthony Bewley, a man who “decidedly opposed” slavery in a time when such a position could literally be a matter of life and death, can be told once again to illuminate a dark era in our collective past.

Endnotes

¹Stephen Harrigan, *Big Wonderful Thing: A History of Texas* (Austin, TX: University of Texas Press, 2019), p. 287.

²*Flashback*, Volume 10, No. 4 (October, 1960), p. 15. Pages 15-26 of this *Flashback* issue reproduce Chapter VIII of *South-Western Methodism: A History of the Methodist Episcopal Church in the Southwest, 1844 to 1864*, by Rev. Charles Elliott, edited and revised by Rev. Leroy M. Vernon, Poe and Hitchcock. (Cincinnati, Ohio: R. P. Thompson printer, 1868).

³*Flashback*, October 1960, p. 26.

⁴“Anthony Bewley (1804-1860),” Wikitree. Accessed September 22, 2021, internet genealogy site, at <https://www.wikitree.com/wiki/Bewley-83>.

⁵Deane G. Carter, *Methodists in Fayetteville, 1832-1968*, (Fayetteville, Arkansas: Central United Methodist Church and Washington County Historical Society, 1968), pp. 29-30.

⁶Article from the *Richmond (VA) Daily Dispatch*, reprinted in the *South-West Independent*, William Quesenbury, editor and publisher, Fayetteville, Arkansas, July 18, 1856, p. 2. Southern defense of slavery was often couched in biblical language, with Northern opposition seen as being opposed to God's will.

⁷Donald E. Reynolds, *Texas Terror: The Slave Insurrection Panic of 1860 and the Secession of the Lower South*, (Baton Rouge, Louisiana: LSU Press, 2007), p. 149.

⁸“Civil War: ‘Unheard of Scoundrelism,’ Secession, and the Great Hanging,” Hometown by Handlebar, internet history webpage, February 23, 2021. Accessed September 18, 2021, at <https://hometownbyhandlebar.com/?p=14788>.

⁹Harrigan, p. 286.

¹⁰*Ibid.*, p. 287.

¹¹Donald E Reynolds, “Bewley, Anthony (1804–1860),” *Handbook of Texas*, internet document. Accessed September 19, 2021, at <https://www.tshaonline.org/handbook/entries/bewley-anthony>.

¹²*Flashback*, October 1960, pp. 20-21.

¹³*Ibid.*, p. 17.

¹⁴*Ibid.*

¹⁵*Ibid.*

¹⁶*Ibid.*

¹⁷*Ibid.*

¹⁸From the *Houston Telegraph* as reported on October 15, 1860, in the *Richmond (VA) Daily Dispatch*. Reproduced in “Civil War: ‘Unheard of Scoundrelism,’ Secession, and the Great

Lynching of Rev. Bewley

Hanging," Hometown by Handlebar, internet history webpage, February 23, 2021. Accessed September 18, 2021, at <https://hometownbyhandlebar.com/?p=14788>.

¹⁹*Fayetteville Arkansian*, August 24, 1860, p.2.

²⁰*Ibid.*

²¹"Sheriffs of Washington County," Washington County, Arkansas. Accessed September 21, 2021, at webpage, <https://www.washingtoncountyar.gov/government/departments-f-z/sheriff/sheriffs-of-washington-county/sheriffs-1828-1866>.

²²*Flashback*, October 1960, p. 18.

²³*Ibid.* In this report, it was said that "Bewley was saved, while under arrest in Fayetteville, Arkansas only by the Sheriff of Washington County" (most likely John Crawford who succeeded Zebulon M. Pettigrew as sheriff in 1856).

²⁴*Ibid.*, pp. 19-20.

²⁵*Ibid.*, p. 20.

²⁶*Ibid.*, p. 18.

²⁷*Ibid.*, p. 20.

²⁸*Ibid.*, pp. 20-21.

²⁹*Fayetteville Arkansian*, September 14, 1860, p.2.

³⁰*Flashback*, October 1960, p. 23. This article reports that the five men received only \$250 when they returned Bewley to Texas instead of the promised \$1,000, which was a "pittance" and "not enough to pay their liquor bills."

³¹From the *Houston Telegraph* as reported on October 15, 1860, in the *Richmond (VA) Daily Dispatch*.

³²Harrigan, p. 287.

³³From the *Houston Union*, February 14, 1871. Reproduced in "Civil War: 'Unheard of Scoundrelism,' Secession, and the Great Hanging," Hometown by Handlebar, internet history webpage, February 23, 2021. Accessed September 18, 2021, at <https://hometownbyhandlebar.com/?p=14788>.

³⁴*Flashback*, October 1960, p. 21.

³⁵*Ibid.*, pp. 22, 25-26.

³⁶"Anthony Bewley (1804-1860)," Wikitree, internet genealogy site. Accessed September 22, 2021, at <https://www.wikitree.com/wiki/Bewley-83>.

³⁷*Ibid.*



Fall 1864: Fayetteville Under Siege

The Three Battles of Fayetteville

By Jim Spillars

The word siege brings to mind thoughts of hunger, personal limits, and fear for the future. These were undoubtedly some of the thoughts of the residents of Fayetteville from late October into early November 1864 as they would experience yet another, and this time extended, clash between the armies of the North and South. Again, groups of primarily local combatants would clash over control of the area and the citizens of the ravaged town would suffer from this desire for control.

By this time in the Civil War, the town had changed hands for the sixth and final time, being under Federal control since the fall of 1863. The citizens had seen the coming and going of both armies, certainly lost food and property to both sides, and had endured the events of the morning of April 18, 1863, when the **First Battle of Fayetteville** occurred. The main fighting took place on the northeastern outskirts of the town in and around the Judge Tebbetts home which was serving as Federal Headquarters. The developing situation, unbeknown to the people of Fayetteville on October 20th, 1864, would be a different aspect of the conflict.

To understand how this situation evolved, it is helpful to be familiar with some of the military leaders involved. On the Federal side, the overall commander was Colonel Marcus LaRue Harrison.¹ Colonel Harrison, formerly of the Thirty-Sixth Illinois Infantry, had helped raise the

Jim Spillars is the past president of the WCHS. A Washington County native, he is a living historian, with specialties in Civil War artillery and infantry. He has served as the Director of Bands for Farmington Public Schools for 34 years.

MILITARY LEADERSHIP IN THE 1864 SIEGE OF FAYETTEVILLE

FOR THE FEDERALS

Marcus LaRue Harrison (1830-1890; born New York State, died Washington, D.C.) Helped form the First Arkansas Union Cavalry in 1862 from pro-Union refugees. Commanded Fayetteville garrison, 1862-1865. Proposed pro-Union colony farms in Northwest Arkansas during the war. Mayor of Fayetteville, 1869; town was unincorporated to force him out of office. Harrison, Arkansas, named for him. Buried in Arlington National Cemetery.

E.B. Harrison (1840-1930). Younger brother of Marcus LaRue. Joined the First Arkansas; served until the war's end. Involved in Fayetteville banking and politics; a highly respected citizen. Buried in Evergreen Cemetery.

D.C. Hopkins (1840-?; born in Ohio). Living in Southwest Missouri near the Elk River when war began. Served in several battles and skirmishes before joining the First Arkansas. Highly praised by his commander, Albert W. Bishop.

James G. Blunt (1826-1881; born Trenton, Maine). Attended medical school in Ohio; in Kansas became friends with both Jim Lane and John Brown. Active military career in Arkansas; organized actual first African-American unit. Fought hostile Indians in Nebraska; called to Missouri to face Confederate General Sterling Price. Worked as a doctor and attorney postwar. Faced Congressional investigation of Department of Indian Affairs and conspiracy to defraud the government. Buried at Fort Leavenworth.

FOR THE CONFEDERATES

William H. Brooks (1838-1869; born Detroit, Michigan). Worked as attorney in Fayetteville. Served in his own Confederate cavalry regiment; helped form 34th Arkansas Infantry. Wounded at Battle of Jenkins Ferry. Postwar, practiced law in Fayetteville; served in Arkansas Senate. Buried in Oak Cemetery in Fort Smith.

William "Buck" Brown (1822-1865; born Tennessee). Farmer and mill operator prior to the war. Confederate hero at Battle of Wilson's Creek. Fought in First Battle of Fayetteville and was constant threat to First Arkansas Cavalry. A partisan or bushwacker; no official appointment in Confederate army. Killed in personal combat with Sergeant John P. Todd in Benton County during a skirmish. Buried in Thornberry Cemetery in Tontitown.

James Fagan (1828-1893; born Kentucky). Came to Arkansas at age 10. Politician; officer in the Mexican War. Raised the First Arkansas Confederate Infantry; fought at First Manassas, Shiloh, Helena, General Price's Missouri Raid; commanded the District of Arkansas, 1864 to war's end. Appointed Federal Marshal in Fort Smith in 1875 by President Grant. Served as receiver for the state land office. Buried in the Mount Holly Cemetery in Little Rock.



A map published in the April 1953 issue of *Flashback* gives a rough idea of the fortifications in Fayetteville. Headquarters House is located in the upper right corner at the junction of the "Lower Huntsville or Old Missouri Road" and the Cassville Road. "Miss Lighton" was credited with providing the map.

First Arkansas Union Cavalry in the summer of 1862 and was now acting as the garrison commander for Fayetteville and the Northwest Arkansas area. Captain E. B. Harrison was serving under his older brother, Colonel Harrison, at Fayetteville. These men had made Fayetteville their new home, and the First Arkansas Cavalry and First Arkansas Light Artillery were there to protect both town and command. Captain D.C. Hopkins, First Arkansas Cavalry, would play a role in the situation also. These three men served continuously in the Northwest Arkansas and Southwest Missouri area during the war.

Another important Federal officer would be a catalyst for much of the action in and around Fayetteville but did not arrive on the scene until the local situation was concluding. That was General James Gilpatrick Blunt.² Blunt

had been one of the heroes of the Battle of Prairie Grove and the victor in the battles of Cane Hill, Arkansas, and Honey Springs, Indian Territory (Oklahoma). Following those victories Blunt had been serving in other parts of the country, but returned to fight Confederate General Sterling Price, as Price made an ill-fated raid across Missouri.

On the Confederate side, two locals were prominent in the events of the siege. Fayetteville attorney Colonel William H. Brooks, who had helped to raise the 34th Arkansas Infantry and served in command of that unit, would have around 800 troops in the Fayetteville area (one Federal soldier put the number at 2,500 men). Fayetteville was Brooks' home, and he had a vested interest in driving the Federals out. Benton county resident, mill owner, and partisan ranger Major William "Buck" Brown was also in the area with a force of approximately 700 men and shared in hoping for the Federal presence in the area to be removed.

Confederate General James Fagan and his command, estimated at 8,000 (the actual number being around 5,000), would join in the fray in the final days of the action. Fagan had been fighting in the army commanded by General Price. Rumors were growing of Price and his army

making an approach to Northwest Arkansas after his Missouri raid which began in early September. Many emotions on both sides were reaching a fevered pitch as late October arrived in Fayetteville.

Supplies of food for the troops and forage for the horses were essential if the garrison was to be maintained in Fayetteville. On October 20th, Colonel Harrison himself chose to oversee the security of the wagon train of supplies that was to travel from Cassville, Missouri, to Fayetteville.

The wagon train arrived safely in Fayetteville on October 25, but only after a fight with men under Brown's command and altering the route to avoid an ambush by men under Brooks' command. In soldiers' letters and diaries telling of the attack on the wagon train, two Cane Hill men are prominently mentioned, Captain Pleasant Buchanan and James Montgomery Wilson.

Harrison took two steps to secure the area and provide for his troops after arriving back at his Fayetteville headquarters. He ordered that fortifications which had been started in the spring be strengthened (The map published in *Flashback* in April 1953 shows a rough idea of the fortifications.) and that his troops be at half rations until further notice. It is noted that the troops had a supply of a full 20 days' rations at this point.⁴

The Confederates were in the area and were watching the Federal troop movements with the intention of keeping foraging parties pinned down within the town. One soldier, in an anonymous letter to the *Missouri Democrat* dated November 14, 1863, entitled "Spades are Trumps," wrote, "Colonel Harrison, with his usual prudence, hit an expedient to furnish each mounted man with a sack dashing the men out through the enemy's lines, and back, bringing forage enough to keep our stock alive." Bringing in enough forage for approximately 1,000 horses would have been a very difficult task indeed.

On October 27th, Harrison sent out Captain Hopkins with 275 men on a foraging expedition. The party was attacked by what was described in the same letter to the *Missouri Democrat* as "Brooks' full command."



This photo shows two 12-pound mountain howitzer cannons assigned to the First Arkansas Federal Cavalry, along with officers and cavalymen who most likely were those trained in their use. The cannons pictured here were mentioned as being used October 28, 1863, against Confederates on East Mountain. Photograph courtesy of Shiloh Museum of Ozark History, WCHS Collection, S-82-192.



The Walker-Stone House in Fayetteville still bears the scars of the battle, seen in the lighter brickwork near the center of the photo. Photograph by Jim Spillars.

There was a running firefight for five miles as the foraging party made its way back to the safety of Fayetteville.

The **Second Battle of Fayetteville** began on the morning of the 28th when Brooks attacked the Federal headquarters from East Mountain (Mount Sequoyah) around sunrise with two cannons shelling the Federal positions. The First Arkansas Light Artillery returned fire with their two 12-pound mountain howitzer cannons. Colonel Harrison ordered Captains Hopkins and Harrison to take their men and drive the Confederates off of East Mountain. After three attempts, the Federal forces were successful. They found 12 (some sources list 11) dead Confederates.

About 10 a.m., as the fight on the eastern side of town was waning, Brown and his men attacked the western side of the Fayetteville square. The fight on this side of town lasted

about two hours with few casualties. Federal reports confirmed 11 Confederate dead in this area.

The town remained under siege with only occasional musket fire. Colonel Harrison noted in the Official Reports that no messages were being received from Fort Smith during this time, meaning that couriers could not get through the Confederate lines on the roads leading into town.⁵ Efforts continued to fortify the square with attention being given to the earthworks day and night. By that time, Price and his army were expected in the area any day.

Price would not disappoint the Federal command at Fayetteville, or at least not completely. Price himself moved off to Cane Hill (Boonsboro, as it was then known), but once he settled there, he sent General James Fagan with a force against the western side of Fayetteville. This force arrived on the morning of November 3rd. Federal scouts reported that Fagan was coming with a force of 8,000 men. The more accurate number is closer to 5,000. He was joined by the combined groups of Brooks and Brown, who by that time possibly had the 2,500 men some estimated. The **Third Battle of Fayetteville** had begun.

This army harassed the fortifications around the west side of the square with small arms fire and by setting up two cannons on the hill west of the town (possibly in the general area of current Hill and Duncan

streets between Putnam and Treadwell streets).⁶ The bombardment of the town happened without giving the civilian population time to shelter, leave, or surrender and was considered to be an unchivalrous and cowardly act by the locals, as noted in Harrison's later report to his superiors.⁷

The bombardment began around 11:00 a.m., according to the anonymous soldier who wrote to the *Missouri Democrat*. Both the unnamed soldier and Colonel Harrison agreed in their writings that the bombardment ended around sundown. Harrison also reported that three times the earthworks were charged, and three times they were repelled quickly.

The morning of November 4th, the Federals awoke to find only about 600 men of Fagan's command acting as rear guard. Fagan, Brooks, and Brown had all left during the night headed toward Cane Hill. With the withdrawal of the Confederate rear guard throughout the day, the siege and Third Battle of Fayetteville had come to an end.

Colonel Harrison would write in his report that the siege had lasted for 10 total days, from October 26 until November 4. He would also report that Confederate casualties were more than 100 while the Federals only lost nine, one mortally wounded and eight slightly wounded. There was damage to the town from the cannonade including, for example, to the northwest side, second floor of the Walker-Stone home. While Confederate reports are few, letters and diary entries shed light on why more of an effort was not made to take Fayetteville with so many troops on November 3rd being present with Fagan.

Two other prominent local men have been mentioned as leading commands under Colonel Brooks and Ras Stirman of Fayetteville and S.W. Peel of Bentonville. At least one researcher believes from accounts of individual soldiers, that Brooks, Stirman, and Peel did not have any desire to destroy property or kill their friends and neighbors. The Confederates also had a new reason to withdraw.

The earlier mentioned catalyst arrived with his army in pursuit of Price on November 5th. Federal General James G. Blunt had been pursuing Price from the Kansas City area and fought his rear guard, commanded by Colonel Joseph O. Shelby, at the Second Battle of Newtonia, Missouri, on October 28, the same day the Second Battle of Fayetteville was fought. Blunt added Colonel Harrison and many men of the First Arkansas Cavalry to his ranks and allowed them the honor of leading the army first to camp at Prairie Grove. From there they proceeded on to Cane Hill and continued all the way until "I watered the horses of my command in the Arkansas river four days (November 9) later and then returned home on the 12th".⁸

There would be no more actual battles in Northwest Arkansas, but minor skirmishes would continue. The town of Fayetteville would remain in Federal hands until the end of the war. The First Arkansas Cavalry would daily send out scouting parties as various partisan rangers and bushwhackers were still operating in the area.



The 12-pound Borman shell, measuring 4.62 inches in diameter. Now displayed in Headquarters House Museum. Photograph by Jim Spillars.

An interesting artifact that relates to the conflicts at Fayetteville is worth mentioning. A few years ago, a 12-pound Bormann-style shell was donated to the Washington County Historical Society. It is a fused round that could have been fired out of either the 12-pound mountain howitzer or 12-pound field cannon. The shell was said to have been found in Spring Creek in the general vicinity of Spring and Willow streets.⁹ It was completely empty and is now simply an iron sphere. The original contents of the shell—36 lead balls of 69 caliber and the medium of either sulfur or tar that held them in place along with the explosive charge—had decades ago been washed out of the shell as it was in the creek exposed

to flowing water. It had been in the possession of the donating family for many years.

It is possible that this artifact could have come from a Confederate cannon on April 18th, 1863, or either a Confederate or Federal cannon on October 28th, 1864. These are the only two times that artillery was used on the eastern side of the town. The Bormann shell is on display in the Headquarters House Museum.

Endnotes

¹Russell L. Mahan, "Marcus LaRue Harrison," in *The Battle of Fayetteville* (Centerville, Utah: Historical Enterprises, 1996), pp. 14-15.

²Robert Collins, *General James G. Blunt, Tarnished Glory* (Gretna, Louisiana: Pelican Publishing Company, 2005).

³Report #35, Harrison to Curtis, *War of the Rebellion, Official Records of the Union and Confederate Armies*, Vol 41 (Washington, D.C.: Government Printing Office, 1888), pp. 397-400.

⁴Signed "More Anon X" (anonymous soldier of the First Arkansas Cavalry), "Spades are Trumps," letter to the *Missouri Democrat*, November 14, 1863.

⁵Report #35, Harrison to Curtis, *War of the Rebellion*, pp. 397-400.

⁶J. B. Hogan, historian, interview with the author, July 2022.

⁷Report #35, Harrison to Curtis, *War of the Rebellion*, pp. 397-400.

⁸Ibid

⁹Tess Kidd, retired WCHS museum manager, and Alan Thompson, retired registrar, Arkansas State Parks, discussions with the author, July 2022.



25 Years in the Gardens

Washington County Master Gardeners Partner with WCHS

By Lee Anne Wiederkehr

Editor's note: Flashback thanks the Washington County Master Gardeners for contributions to this article from the WCMG Reports prepared by Jan Lefler, WCMG Team Leader & Recorder

In 2022, we celebrate the 25-year partnership between the Washington County Master Gardeners (WCMG) and the Washington County Historical Society (WCHS). This is a story of gratitude for the Master Gardeners who invested their time and expertise into the very soil of the Headquarters House Museum Gardens that enhances the experience of museum visitors.

The gardens became a place of respite for the community during the pandemic, and Maylon Rice, WCHS past president, brought the gardens to people by sharing photographs of the museum garden blossoms on social media. Judge Kim Smith—also a WCHS past president—expressed the deep appreciation of WCHS when he attended the annual WCHS WCMG Appreciation Brunch.

Jim Spillars (WCHS past president, 2019-2021) remarked on visitors' reactions to the Headquarters House gardens:

"Museum visitors rave about how beautiful the gardens are during tours of the grounds! The Master Gardeners are much loved by the WCHS Board."

Lee Anne Kirby Wiederkehr, ASLA, is a landscape architect serving the Washington County Historical Society as chair of the Garden & Grounds Committee and collaborates with the UofA Master Gardeners to interpret the Headquarters House historic landscape. Lee Anne & her husband, Mike, are Arkansas natives who spent their careers in California. They are happy to call Fayetteville home.

Near right, Deanna Tannehill, 1998 WCHS Garden & Grounds committee chair.

Far right, Janice Ryan, WCMG member and 1997-2005 Headquarters House Museum Project Coordinator. Photographs courtesy Washington County Master Gardeners.



1997: SANCTIONED MASTER GARDENER PROJECTS

The museum gardens work launched in March 1997 when Deanna Tannehill, WCHS board member, contacted WCMG to revitalize the neglected grounds at Headquarters House. And so it began; Headquarters House Gardens became the first of four Master Gardener Sanctioned Projects located in Washington County and was led by Master Gardener Janice Ryan.

Tannehill asked the Master Gardeners to build two perennial borders to line the front walk of the museum, as described in the *Journal of Marian Tebbetts Banes*, to revive Banes's garden story. [Banes was the daughter of Judge Jonas Tebbetts, who built Headquarters House in 1852-53 for his family.] WCMGs helped design the borders, prepared the beds, and planted and maintained them.

2000: HISTORIC LANDSCAPE RESEARCH

WCHS formed the Garden & Grounds Committee in 2000. WCMGs attended presentations in Little Rock about historic properties, visited museums, researched local history about gardening, and used notes from Jacob M.J. Smith, the first nurseryman in Arkansas.

Also that year, plans were made to repair and/or replace the irrigation system. Yews were moved from the parking lot edge to the east border of the vegetable garden where they exist today and are now 8-10 feet tall. The shade garden, northwest of the smokehouse, was developed as well as the undulating beds on the east and west of the front lawn. A wood stockade fence was built along the parking lot where the Arkansas Quilt Trail fence stands today.

In 2002, the first WCMG Project Annual Summary was prepared by Janice Ryan. Additional research was done on heritage plants and sources, and work began on interpretive garden signs. WCMG volunteers served as docents for garden tours to promote the purpose of the public gardens and used them as a teaching resource. "America in Bloom" tours were started that June.

WCHS board members Judy Brittenum, Fellow of the Society of Landscape Architects (FASLA), and horticulturist Carl Totemeier, Jr.,



Top, WCMG team builds the bilaterally symmetrical front perennial border in 1997. Above, this 2020 photo shows the herringbone patterned front walkway flanked by borders of both sun and shade perennials. Cy Sutherland directed installation of the pathway in the 1980s. Photographs courtesy Washington County Master Gardeners.

were named advisors to the Gardens & Grounds Committee, with Totemeier as chair. Totemeier outlined garden descriptions and plant materials from the *Journal of Marian Tebbetts Banes*. Banes's descriptions were coupled with research about the period of significance for the gardens and became resources used to interpret and create the gardens that exist today.



From left, Janice Ryan, Joyce Mendenhall, Catherine McDuffie, and Anne Green. Award winners at the 2002 Arkansas Master Gardener Annual Conference. WCMG Joyce Mendenhall presented the poster about Headquarters House Gardens. Photograph courtesy WCMG.

2002: STATE MASTER GARDENERS CONFERENCE PRESENTATION

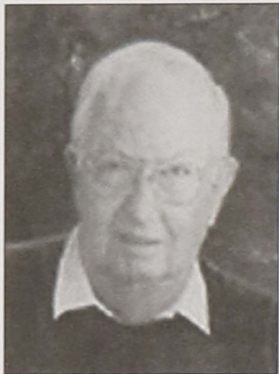
Joyce Mendenhall created an award-winning poster of the garden for the Arkansas State Master Gardeners Conference displayed at the Annual WCHS Ice Cream Social. The poster was titled "Master Gardeners: Planting Seeds of History, Headquarters House, gardening a time honored tradition, antebellum to the new millennium."

Based on the research, period-appropriate plants included,

- Vegetables: Kohlrabi, Lettuce, Lemon Cucumber, Peas
- Ornamentals: Nigella, Nasturtium, Bachelor's Buttons, Castor Bean, Peruvian Red Zinnia, Candy Cane Zinnia, Red Spider Zinnia, Cosmos mix, *Verbena bonariensis*, Snow-on-the-Mountain, Scabiosa
- Vines: Moon Flower, Purple Hyacinth Bean
- Totemeier Bed at the east side of fence included Rhubarb, Strawberries, and Hollyhocks.

In addition, wrought iron planters on the front porch were painted and planted with Geranium and Asparagus Ferns. The 2022 future goals were set to establish an annual budget and hire someone for professional signage.

In 2003 the Master Gardeners were organized by garden location to include the front perennial border, Dickson Street area, Daylily beds, herb garden, area between the smokehouse and Yell Office, smokehouse, Rose Garden, vegetable demonstration parterre, beds surrounding the house, and the Totemeier Garden by the fence near the parking lot. Other assignments addressed the sprinkler system, clerical and garden record-keeping.



Far left, Judy Brittenum. Honored in 2017 as Friend of Master Gardeners for outstanding support of the WCMG program. WCHS Gardens & Grounds chair, 2003-2018. Near left, Carl Totemeier, vice president emeritus, New York Botanical Gardens. Developed the Botanical Garden of the Ozarks, 2002-2003; WCHS Gardens & Grounds chair. Photographs courtesy of WCMG.

2004: HISTORIC GARDEN RESEARCH DOCUMENTED

Garden research was compiled under the direction of Judy Brittenum in a three-ring binder entitled *Headquarters House Historic Plant[s] and Grounds presented by [Washington County] Master Gardeners, 2004*. This research is used to guide the historic preservation and interpretation of the property. The notebook includes various pieces of information important for the Master Gardeners to understand the soul of the property including,

- Headquarters House Guide Information that describes the people and place during the period of significance for the gardens (1853 to 1864).

- Headquarters House Site Map prepared from research by Professor Richard Sheridan, ASLA (American Society of Landscape Architects).

- Battle of Fayetteville Map on April 18, 1863.

- *Magnolia*, bulletin of the Southern Garden History Society of Winston-Salem, North Carolina (Spring 1990). *Jacob Smith Plant List, 1844-1859*, J. Fitzpatrick.

- "Jacob M. J. Smith: Pioneer Horticulturist," by C. Allan Brown, *Flashback*, Volume 32, No. 2. Smith was the first nurseryman in Arkansas beginning in 1836 with his nursery located two miles north of Fayetteville along the meandering banks of Scull Creek

- *Analysis of Jacob Smith Diaries, 1799-1879*, B. Swope and D. Grambort.

- Carl Totemeier's memo on plantings from *Journal of Marian Tebbets Banes* (no date)

- Heirloom Plant Lists, various sources, J. Ryan

- Heirloom Vegetable List, various sources, J. Ryan

- Heirloom Peony List, B. Swope

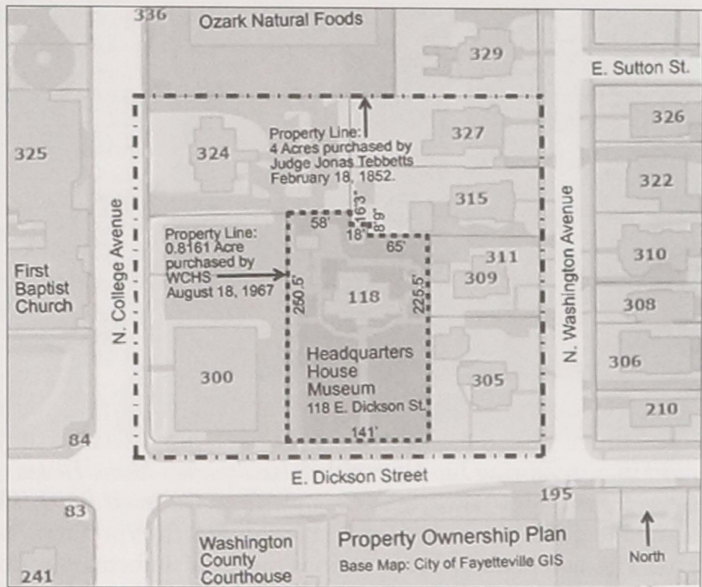
- Research on analogous historic properties:

- Hunt-Phelan Home in Memphis, Tennessee

- Monticello Gardens in Charlottesville, Virginia

- Peel House Gardens in Bentonville, Arkansas

[Each of these offers its own method of research. The most extensive is in the case of Monticello that included DNA testing to identify



Map of the original 4 acres of the Tebbetts property (dot-dash line), and Headquarters House property today (dotted line) as purchased by the WCHS in 1967. The Spring 2022 *Flashback* published a detailed map of the Tebbetts original 4 acres. Map annotations by Lee Anne Wiederkehr. Base map courtesy City of Fayetteville GIS Maps. <https://maps.fayetteville-ar.gov/viewer/index.html?webmap=ec0840ec722a44839d4f5e3e01cb00c4>

plant species used during the time of Jefferson. From a horticultural perspective, each of these has a similar Plant Hardiness Zone to Fayetteville (USDA Plant Hardiness Zone 6b).]

- Resources on heirloom gardening and seed / plant sources.
- Books, lectures, etc., from various books on heirloom bulbs and Lilies.
- *Styles & Influences in American Gardens*, C. Fugedy (no date).
- *The Classic Garden* (excerpts), G. Rose (no date).
- “The Nineteenth Century Apple Orchard,” T. Hawley, *Early American Homes*, 2000.
- “Authentic Plants for Landscape Settings,” *Landscapes and Gardens for Historic Buildings*, Favretti & Favretti, Nashville, Tennessee, 1991.
- *The New Traditional Garden*, M. Weishan, excerpts (no date).
- Various research of Scott Kunst’s work,
 - “A Place in History” by Nancy McDonald, *The American Gardener*, July/August 1997
 - *Best Books & Sources for Antique Gardens*
 - *Heirloom Blues: Four Seasons, Forty Years* by S. Kunst
- Garden structures



From left, Betty Nichols, Dian Holmes, and Truman Stamps work on the front border of Headquarters House in 2018. Two years earlier, Holmes and Stamps had leveled and stabilized the rock pathways within the front perennial border with native rocks brought to the site and donated by Holmes. Photograph courtesy Washington County Master Gardeners.

APPLYING THE RESEARCH: LANDSCAPE ERAS

Landscapes and Gardens for Historic Buildings (Favretti and Favretti) describes four eras of American landscapes. Two eras, “Earliest Settlement 1800-1850” and “Embracing Nature 1840-1870” apply to Headquarters House. Elements of both are obvious in the plan prepared Richard Sheridan, which was based on the description of Marian Tebbetts Banes’s memories of the garden and is being interpreted on the museum grounds.

The era of “Earliest Settlement 1800-1850” addressed how people tried to civilize the wilderness where they lived and clung to gardens of the past. Greek Revival style houses were built later in this era—such as Headquarters House—with no foundation plants that reflected the ideal of an empty lawn (often of rough grass, weeds, and native plants), shaded by large trees with perhaps a few shrubs like Lilacs. After people cleared trees, they wanted them back and planted native trees like Oaks and Maples, as did Jonas Tebbetts. The yard was “chore space,” particularly the back yard. Edible plants were in all the yards and so were animals. The animals were kept for transportation, milk, butter, other dairy, and for meat that was smoked on site to preserve it.

During this era, narrow planting beds along a straight front walk to the house included ornamentals. People brought ornamentals with them when they moved to a new area, thus ornamental plants represented the culture of the time. Fencing was very important. Herb gardens were a new development, and vegetables and ornamentals were often mixed with the herbs. Sage was a leading herb of the 19th century. Shrubs included Snowball Viburnum and Roses. Bulbs included Hyacinth, Tulips, Star-of-Bethlehem, and the Madonna Lily. Self-sowing annuals were important such as Bachelor’s Buttons and Hollyhocks. Exotics were being found and imported such as Four O’Clocks, which were called the “Marvel of Peru.” Natives, like Columbine, were much used.

The design ideal of gardens was order, hence the symmetrical ordered beds of Banes's memory and designed for Headquarters House by WCMG. Houses were small, symmetrical, and simple, and landscapes were the same.

"Embracing Nature 1840-1870" was an era known as "Modern Landscape" with design based on 100-year-old English garden design—which was influenced by the work of Andrew Jackson Downing. Features of this era overlapped with "Earliest Settlement" ideas like lawns punctuated by trees but were refined to lawns edged by trees like the Maples Jonas Tebbetts planted in a row along Dickson Street rather than in a random layout. Fences started to fade away, although the Tebbetts did keep a fence that the children played on—with warnings not to fall.

LOCAL RESOURCES

The Headquarters House Museum (HQHM) and the Peel House in Bentonville share sources on plant lists specifically from nurseryman Jacob M. J. Smith. "Nurseryman" is defined as a retailer who grew his own plants rather than ordering them from elsewhere for seasonal distribution.¹ Smith "planted the choicest fruit, ornamental shrubs, and rarest flowers"² and kept detailed records of his plants from 1836 until the 1870s.

John T. Fitzpatrick, Director of the Center for Historic Plants at Jefferson's Monticello, noted in 1990 that "any gardener or nurseryman could be proud of growing the range of plants that Jacob Smith grew... [there are] dozens of Rose cultivars, some introduced in France only a few years earlier; fashionable flowers of the day, such as Dahlias and Chrysanthemums, new shrubs from Japan, and unusual wild flowers from the American West."³

This is part of a continuing series on the gardens of Headquarters House Museum.

Endnotes

¹Peel House Gardens: Historical Research and Plant List by Karen Rollet-Crocker & Becky Alexander, May, 1997, p.6.

²John T. Fitzpatrick, "Notes of the Plant List, Plants Grown by Jacob Smith", *Magnolia: Bulletin of the Southern Garden History Society*, Spring, 1990 and taken from (1) p. 6,7

³C. Allan Brown, "Jacob M.J. Smith Pioneer Horticulturist", *Flashback*, Volume 32, No. 2, 1981, p.1-4.



Washington County Historical Society

announces

The 14th Annual Competition for Articles
on History of Washington County

The Washington County Historical Society announces the 14th annual competition for two awards for articles about the history of Washington County. Each award carries an honorarium of \$250. The two categories of awards are:

* The Walter J. Lemke Prize for best article on Washington County history, with preference given to subjects outside Fayetteville;

* The Lessie Stringfellow Read Prize for best article on Washington County history, with a focus on Fayetteville.

Topics can address any aspect of county history, including archeology, lives of individuals, architecture, arts and crafts, or records of institutions, and can be set in any time period. All historians – both professional and amateur – are invited to submit articles. Winners will be recognized at the society's annual meeting in October.

Deadline for submissions is June 30, 2023.

Judging is based on contributions to the expansion of the county's history; originality of the subject; and use of primary and secondary sources. Articles must be original material, and not previously published.

Submissions must be typed, and preferably include endnotes.

Length – not including endnotes – can range from 2,500 words to 5,000 words. The title page should be headed: "WCHS Prize," followed by the manuscript full title, and the author's name, mailing address, telephone number, and email.

Entries become the property of the Washington County Historical Society and will not be returned. All submissions will be considered for publication in the WCHS journal *Flashback*. WCHS reserves the right to award one or no prizes. Back issues of *Flashback* are available at the Fayetteville Public Library.

Submit manuscripts by June 30, 2023, by mail or email:

* By mail: Patsy Watkins, WCHS Prize, Washington County Historical Society, 118 E. Dickson Street, Fayetteville, AR 72701.

* Email: Patsy Watkins at pwatkins@uark.edu

For questions, contact Watkins at pwatkins@uark.edu.

The Story of Mount Sequoyah

*Providing “A Gathering Place . . .
for Worship, Prayer, Fellowship”*

By Emily Gentry

The year is 1922. Prohibition is in full swing in the United States; Babe Ruth is playing baseball for the Yankees; the 19th Amendment has been upheld by the U.S. Supreme Court; and citizens are pursuing education and learning through programs like the Chautauqua movement. “At the height of the Chautauqua Movement, around 1915, some 12,000 communities had hosted a chautauqua” (The Chataqua Movement, para. 6).

The people of Fayetteville, Arkansas, were no different from the rest of the country. These citizens also wanted to have educational and inspirational opportunities close to home. According to Virginia Chase’s *A History of Mount Sequoyah*, “The story of Mount Sequoyah begins with the Methodist Episcopal Church South and its desire to build a gathering place west of the Mississippi. Similar locations for worship, prayer and fellowship had been in existence since the early part of the century at Chataqua, New York and Lake Junaluska, North Carolina. In 1920 Dr. A. C. Millar, along with other Southern Methodists petitioned the Annual Conferences to study this possibility... The Commissioners held their first meeting of the Western Methodist Assembly at Fort Smith, Arkansas, 10:00 am, March 17, 1921” (Chase, 2008, p. 1).

These “other Southern Methodists” were likely church leaders and laity from what is now the South Central Jurisdiction of the Methodist Church. This jurisdiction is currently made up of eight states: Arkansas,

Emily Gentry is the current President & CEO for Mount Sequoyah Center. A Missouri native, she came to Arkansas for college and is a University of Arkansas graduate, and she has worked for Mount Sequoyah since 2013.

Missouri, Kansas, Nebraska, Louisiana, Texas, Oklahoma, and New Mexico (www.scjumc.org). It was members from these states who called for the creation of a facility similar to that of the Methodist facility called Lake Junaluska in North Carolina that was opened in 1913 (www.lakejunaluska.com). The Southern Methodists wanted a facility located west of the Mississippi River and more accessible to them. They eventually settled on the city of Fayetteville, Arkansas, due to a number of contributing factors.

A commission of the twelve conferences of the Methodist Episcopal Church, South, 'Spending a year inspecting locations and considering propositions, the Commission located the Western Methodist Assembly on East Mountain, just outside the city of Fayetteville, Ark. This selection was made because the location combined in a remarkable degree the following advantages: (1)

Altitude of 1722 feet; (2) Adequate sanitation and water supply; (3) Proximity to the University of Arkansas with its rich and varied summer courses open to all and to a city remarkable for its beauty and for its culture and morals; (4) Centrality and accessibility by both rail and highway to the five patronizing states; (5) Salubrious climate and pleasant and inexpensive living conditions; and (6) the scenic beauty and interesting natural features of the surrounding country (Where Are You Going to Spend Your Vacation, 1930, para. 2).

Fayetteville was selected over all other possible locations in these eight different states not only because of the physical beauty, cultural connection, and transportation accessibility but also because the city offered 400 acres, \$35,000, utility connections, and a road if the Methodist Church were to select Fayetteville as the site location for this facility. Other areas that were in consideration were "Nevada, Neosho, Petit Jean Mountain, Rogers, Siloam Springs, Bentonville, Jasper Co., MO; Magazine Mountain, Sulphur Springs, Ark.; Noel, Mo.; Hardy, Ark.; Imboden, Ark.; Harrisonville, Ark.; Winslow, Ark.; Van Buren, Mammoth Spring, Ark.; Hollister, Mo.; Branson, Mo." (Chase, 2008, p. 2).

The final selection of Fayetteville, Arkansas, as the site for the new center was quite the celebration. The citizens of the city rang the town's



The cross at the Mount Sequoyah overlook has drawn visitors for roughly a century as a vantage point for a view over much of Fayetteville—and for sunsets in particular. Photograph courtesy Mount Sequoyah Retreat and Conference Center.

bells to make sure the entire city was aware of the monumental announcement. "The decision of the commissioners representing Texas, Oklahoma, Arkansas, Louisiana, and Missouri reached at Fort Smith last evening between 11:30 o'clock and midnight was telephoned here immediately and by midnight the entire town had been made aware of it by the ringing of bells, which rivaled the Armistice signing celebration" (Silva, p. 9).

Once the location was finalized, the facility needed a name. The original name for the institution was the Western Methodist Facility. However, a more suitable name was sought by the founders and board for the future. Name suggestions from across the jurisdiction were collected thanks to a pledge of a 10-dollar gold piece from an elder in Tulsa, Oklahoma. The names Mount Sequoyah and Sequoyah Heights were both suggested by Mrs. A.C. Millar. She suggested the name Sequoyah in honor of the inventor of the Cherokee syllabary, Chief Sequoyah. While he never stayed at Mount Sequoyah, many Cherokee passed through this region on the Trail of Tears (Montgomery, 1990). The Chatauqua facility in New York and the Junaluska facility in North Carolina were both named featuring Native American words, so Elizabeth Millar's decision was inspired by these eastern organizations. Mrs. Millar highlighted the desire to honor the famous Cherokee of the West in her letter to Assembly personnel; she wanted something "stately, rhythmic, and beautifully flowing" (Millar, n.d.).

A wonderful name was not all that was required to get the facility up and going.

But there was much work to do before the Western Methodist Assembly could open its doors. According to the *Arkansas Gazette*, 'With the exception of an old but well-preserved farmhouse and a few small work fields, the only improvements, the site was mostly tangled undergrowth and virgin forest.' The Methodist Assembly hired the landscape architecture firm of Hare and Hare from Kansas City, Missouri, to design the overall layout of the grounds. To assist with the initial effort to beautify the grounds, Harry E. Ware and his wife Stella Williams Ware, donated maple trees. Mount Sequoyah officially opened in the summer of 1923, and by that time, 'the recent waste lands had become spots of beauty. The city had already built a highway to the grounds, and also a shorter scenic pathway to the summit. City utilities were connected with the tract. Buildings included the original farmhouse which became the superintendent's home, office, cafeteria, two dormitories, porter's lodge and 22 cottages (Silva, 2013, p. 160).

The early years of Mount Sequoyah were not easy ones, especially financially. The original plan to pay for all of the development work and construction on the site was to sell off plots of land around the facility; however, the auction was scheduled for a day in December and a snow



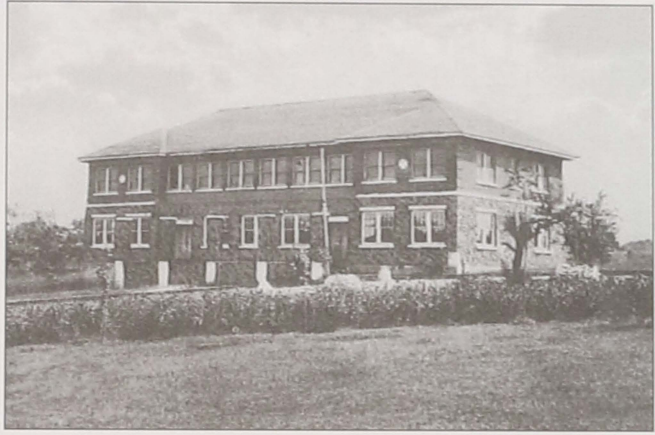
Entrance gate to the Western Methodist Assembly on Mount Sequoyah. Photograph courtesy Mount Sequoyah Retreat and Conference Center.

storm prevented the sale from becoming a large success. Later, a promoter offered to create a corporation called the Mount Sequoyah Improvement Association to sell stock to build a "100 room Spanish style hotel named Sequoyah Terrace, manage the hotel and turn over to the Assembly at least \$35,000 in net annual profit." Despite the relative failure of both of these endeavors, the staff and board of the Western Methodist Assembly managed to borrow necessary funds, keep the interest paid off, and generate donations and annuity bonds to eventually free the organization from debt (Montgomery, 1959).

While Mount Sequoyah was founded and established in 1922, actual programming could not happen until 1923 after the completion of buildings and infrastructure for the site. "Much was promised in accommodations. There were to be two dormitories, a cafeteria, chapel with classrooms, an art building, a large stage for amphitheater, office building, auto camp, dressing room for swimmers, and even a gate lodge where season tickets would be collected. Campers would have tents with cots and blankets, the cots being 35 cents per person" (Montgomery, 1990, p. 4). First programs in the early years included "Laymen's Conference, the General Program, a college Activities Week, the School of Missions, Evangelism, Social Service and Temperance, Sunday School Training, Church Extension, and Epworth League (Montgomery, 1990, p. 4-5). In addition to these programs, music and Chataqua-inspired programs were to be regularly interspersed throughout the season.

In 1924, there was an agreement between Mount Sequoyah, F.M. Price, and the Western Welfare Chautauqua to bring three Chautauqua numbers to be performed both at Mount Sequoyah and at the University of Arkansas. The number involved a quartet imperial, a musical and comedy company, and a musical and lecture program (Bond, Memorandum of Agreement, 1924). In 1932, rates were as low as \$1.00 per day for a double bed or \$0.75 for a single—this included maid service and

Epworth League Building, at Mount Sequoyah. Photo-graph courtesy Shiloh Museum of Ozark History, William A. Myers Collection (S-2006-117-85).

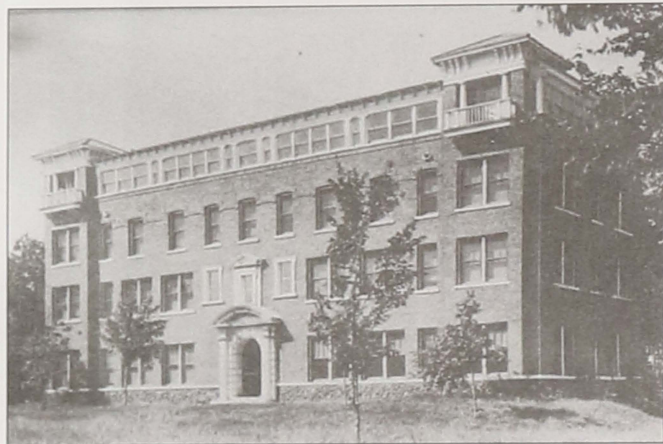


linens, and meals could be added for an additional fee (Mount Sequoyah Welcomes, 1932).

In 1930, there were plans for a golf course and a dam for a 16-acre lake on Happy Hollow Farm. A miniature golf course was constructed on site for the entertainment of the guests, and the full golf course was added by 1939—guests were encouraged to bring their own clubs. During this time period, the center saw the addition of a book store, library, drug store, infirmary, and much more (Montgomery, 1959). The Assembly drug store was maintained for the convenience of guests visiting the property, but it had a short operational season because Mount Sequoyah was not open the entire year at this time. In 1931, the organization recruited Mr. M. M. Collier of the Red Cross Drug Store in Fayetteville to come operate the Assembly drug store and the store saw a profit for the first time (Chase, 2008).

Much growth and development occurred in the early years of Mount Sequoyah. Construction began on the Parker Hall building in 1924 by the Epworth League of the United Methodist Church. The Epworth League was designed to serve young adults in the United Methodist Church (Chase, 2008). The building features a large meeting area and full kitchen on the first floor as well as a small parlor, two classrooms, two bathrooms, and two bedrooms, each with their own bathroom. The second floor of the building has 15 dormitory style sleeping rooms and two large bathrooms—it can now accommodate up to 50 people overnight. The building is used for daily and overnight events and retreats to this day.

Construction began in 1927 by the Women's Missionary Society on the Elza Stephens Rammel Building. The building is four stories tall and originally had a kitchen and dining room on the first floor as well as a large parlor area; the second and third floors had bedrooms and bathrooms as well as a small chapel on the second floor. The fourth floor featured a rooftop garden where women could do their laundry. The rooftop garden



Wesley Building, at Mount Sequoyah. Photograph courtesy Mount Sequoyah Retreat and Conference Center.

was originally an open-air design, but windows were added all the way around to protect the space from water and the elements. The Women's Missionary Society ran trainings and housed female missionaries in this building until around 1962 (Montgomery, 1990). In 1930, the room rates for the Woman's Missionary Building were a double bed room for \$1.50 per day or a single bed for \$1 per day (Where Are You Going to Spend Your Vacation, 1930).

In 1933, the board of control of the Women's building allowed it to be included as security for annuity bond purchasers to help prevent the organization from facing foreclosure (Montgomery, 1990). In 1962, the property was transferred by the Board of Control of the Woman's Building at Western Methodist Assembly to the Trustees of Mount Sequoyah to run and manage as the organization saw fit (Letter, 1962). After this transfer, the building functioned as a dormitory for youth, church groups, and even some adult groups. After Hurricane Katrina in 2005, victims of the natural disaster stayed in this building for almost a year. Once hurricane victims were all rehomed, the building returned to hosting groups like Walk to Emmaus and other church and secular groups needing accommodations for a retreat at the facility. In 2019, the building was converted from dormitory rooms to working studio space for artists.

The buildings and grounds of Mount Sequoyah are only part of the history of the organization. The biggest contributing factors to the success of the facility are the people who worked tirelessly to make a dream into a reality. Dr. Alexander Copeland Millar served as chairman of the board for a number of years and was very influential in the decision of getting Mount Sequoyah chosen as the site of the Western Methodist Assembly. Dr. Millar was born a farmer but became a teacher, eventually rising to the presidency of Hendrix College where he taught a variety of subjects and helped raise Arkansas education standards. He was the associate editor of *Arkansas Methodist* for 30 years and also conducted a penitentiary re-

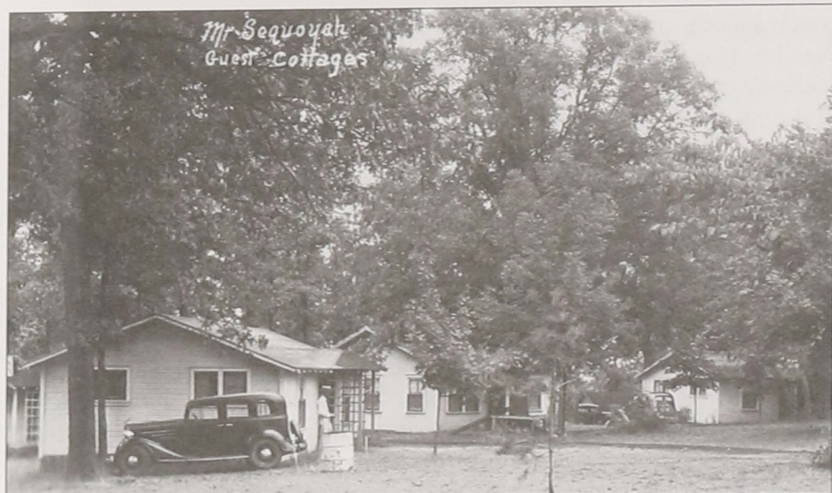


The cafeteria at Mount Sequoyah. Photograph courtesy Shiloh Museum of Ozark History, Rogers Historical Museum Collection (S-2008-1-7).

view and called for prison reform. He traveled extensively and married Elizabeth Harwood (Rothrock, 1963). Dr. A.C. Millar's service as chairman of the board is one of the many reasons that Mount Sequoyah is still in existence today. His hard work, financial support, and leadership are all reasons that he is referred to as the father of Mount Sequoyah (Montgomery, 1990).

A history of Mount Sequoyah would not be complete without including Reverend Sam Yancey who served as superintendent for many years. He ran the organization and worked tirelessly to travel the jurisdiction telling people about Mount Sequoyah. Reverend Yancey personally purchased a number of lots to help fund organizational growth. He then sold these lots to his connections for a nominal price. This not only helped to fund building on site, but it also populated the area (Silva, 2013). After Reverend Yancey took over as superintendent in 1927,

[A]ttendance at Assembly activities almost doubled. The heroic Bro. Yancey was behind on salary, and the heroic Dr. Millar settled the debt owed him by the Assembly for lots, annuity bonds, and the promise of a small cash amount 'when possible.' One can imagine that elderly man with his failing eyesight continuing to write financial appeals for the Assembly—in one year some 1,500 letters. In one letter he said somewhat ruefully of himself, 'I assumed responsibility for a rather larger amount than I should take.' What some might call overblown optimism might really be faith in the service of the Church. Mount Sequoyah stands a memorial to the sacrifice of men like Sam Yancey and A.C. Millar (Montgomery, 1990, p. 6). Yancey served as superintendent until 1950 (Montgomery, 1990).



The historic Guest Cottages at the Methodist Assembly. Photograph courtesy Shiloh Museum of Ozark History, Mary Watkins Collection (S-2008-23-32).

After Reverend Yancey retired, Reverend E. H. Hook took over as superintendent and continued much of the work that was put into place by Yancey. Program development and growth as well as building maintenance were the focus of the next several years. The Paul and Mildred Martin Education Building was constructed during this time period. Reverend E. G. Kaetzell succeeded Reverend Hook and continued the growth of programs on the mountain; by 1963, there were 4,100 people attending programs each summer (Montgomery, 1959). The 1970s saw gasoline shortages challenge program attendance at Mount Sequoyah, but people continued to travel to the facility. Retiree events were started during this time period and the first Bishop's Week was hosted in 1974. Funding was sought for a swimming pool, additions to housing facilities, and small group meeting spaces. The Galloway family made a large gift for operations, endowment, and furnishing the superintendent's home (Cate, 1990). The Dining Facility still bears this family name to this day. Don and Constance Waddell worked on a renewal of programs for the center as well as growing and greening the beauty of the grounds. New and reclaimed programs focusing on anything from youth to marriage to singles to minorities to language development to retirees were all hosted in this time frame. Fifty-six new events were added in 1988 alone (Waddell, 1990).

Much of the early 2000s programming featured senior adult events called Autumn Time, Mountain Breezes, Senior Summit, or Leaves of Gold. Participants came from all over the jurisdiction to attend programs featuring speakers, devotionals, worship time, and other events. At the April 2003 board meeting, the board expressed concern about just how

much income was drawn from these senior adult programs. A Senior-Net lab was established to help instruct older adults about how to use technology and the internet. Seminars for leadership on developing small churches were available throughout the year. Other programs included an Eccumenical Missions conference, volunteer work week, Bishop's weekend, the annual Easter sunrise service, and a vast array of private church retreats, family reunions, and more. The need for renovation and facilities updates was at top of mind for board members as many of the cottages were starting to age (Wallace, 2003).

In 2003, Mount Sequoyah sold approximately 67 acres of beautiful wooded land for \$1.3 million to be paid over five years. The City of Fayetteville planned to preserve the area as biking and hiking trails for city residents and visitors (Settlement Statement, 2003). This land was acquired through a joint effort between the City of Fayetteville and the Fayetteville Natural Heritage Association. This parcel is now called the Mount Sequoyah Woods trail; the outer loop of the trail is approximately 1.25 miles, and there are inner loops that meander through the heavily wooded area totaling 4.5 miles of trail in all (<https://www.fayetteville-ar.gov/3553/Mount-Sequoyah-Woods>).

In 2016, the Methodist Church sought to relinquish the liability and expense of owning a facility like Mount Sequoyah. The church was contributing just under \$200,000 each year from apportionment funds to help support the operations of Mount Sequoyah. Instead of selling the property, the South Central Jurisdiction elected to gift the property to the Mount Sequoyah Board. The stipulations of the gift were that until 2031, the organization cannot sell any property or make a profit outside of donations without giving 50 percent of that to the Methodist Church. The church does not control any of the operations of the organization after this relinquishment of property.

As a new independent 501c3 non-profit, Mount Sequoyah has shifted the focus of the organization. Instead of offering programming and events for an eight-state region of Methodist churches, the new focus is much more localized in nature. Mount Sequoyah is working hard to communicate to all community members in the Fayetteville and Northwest Arkansas region that they are invited and welcome to utilize the facility. Many once felt ostracized or unwelcome on the property because they were not Methodist or Christian.

Mount Sequoyah has installed outdoor, public artwork to help try to invite more community members to walk the grounds, and the staff is working on a diversified event schedule that offers something for everyone. Kids' programming includes Camp Sequoyah day camps and the Marlin swim team that are both great for children. The Creative Spaces program has opened doors for artists and creatives to rent studio space to pursue their artistic careers. Classes and workshops are also being offered for a wide range of ages and ability levels as well as concerts and festivals.

The historic buildings and cottages are also still available for individuals and groups to rent for anything from weddings to family reunions to Razorback football games. The mountain has become a unique space that works to preserve the past while offering something for the future.

Close your eyes. Think about summers past with cicadas buzzing, birds chirping, and the humid heat of the summer pressing in from all around. Now think of thousands of people who have come before you experiencing the same thing, walking on the same grounds. Major decisions were made here, life events celebrated and mourned here. It is a spiritual essence that needs to be felt to be experienced.

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Franklin Anderson Frieze:

Daguerreotype Artist in 19th-century Washington County

By Denele Campbell

*Reprinted from Second Glimpses of Fayetteville's Past,
by Denele Campbell; published in November 2021.*

In Washington County's 1860 census for Illinois Township, Franklin Anderson Frieze held perhaps the oddest occupation of those listed. He was, by his description, a "daguerreotype artist," language hinting at his creative approach to the craft. Predecessor to photography, daguerreotype was a complicated process requiring expensive equipment and careful processing. This new method of capturing an image was named after its French artist and chemist inventor Louis Jacques-Mande Daguerre. In moving here, Frieze must have hoped to find a growing populace who would pay him for a 'likeness.'

Frieze is listed among entries in a book by Swannee Bennett and William B. Worthen, *Arkansas Made: A Survey of the Decorative Mechanical and Fine Arts Produced in Arkansas, 1819-1870, Volume 2: Photography & Art* (Fayetteville, Arkansas: University of Arkansas Press, 1991). Subsequently, Peter Palmquist and Thomas Kailbourn included Frieze among the 3,000 photographers (and workers in related trades) active in a vast area of North America before 1866 in their book *Pioneer Photographers from the Mississippi to the Continental Divide: A Biographical Dictionary, 1839-1865* (Redwood City, California: Stanford University Press, 2005).

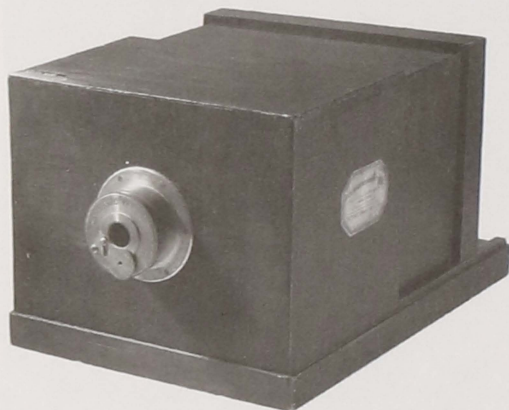
In the late 1850s, Frieze moved his large family from Tennessee to Missouri, then to Kansas and Arkansas. It's difficult to imagine a man

Denele Campbell's articles appear frequently in Flashback. Her latest book, When Fayetteville Moved on Four Hooves: The Inn Keepers, Stagecoach Lines, and Stablemen, 1828-1928, was published in June 2022.

with wife and large family in tow deciding to move across rugged lands with glass plates and the chemicals required to capture and process images. As described in a Wikipedia article on daguerreotypes,

To make a daguerreotype, the daguerreotypist would polish a sheet of silver-plated copper to a mirror finish, treat it with fumes that made its surface light sensitive, expose it in a camera for as long as was judged to be necessary, which could be as little as a few seconds for brightly sunlit subjects or much longer with less intense lighting; make the resulting latent image on it visible by fuming it with mercury vapor; remove its sensitivity to light by liquid chemical treatment, rinse and dry it, then seal the easily marred result behind glass in a protective enclosure.

The process spread across the United States after its discovery in 1839. Samuel Morse introduced the invention to would-be practitioners. It's estimated that by 1853, more than three million daguerreotypes were being produced in the United States, feeding an eager market for portraits. Perhaps Anderson Frieze was one of many itinerant practitioners offering portraits to the locals as he traveled from place to place, a practice that continued into the 20th century with companies like Olan Mills



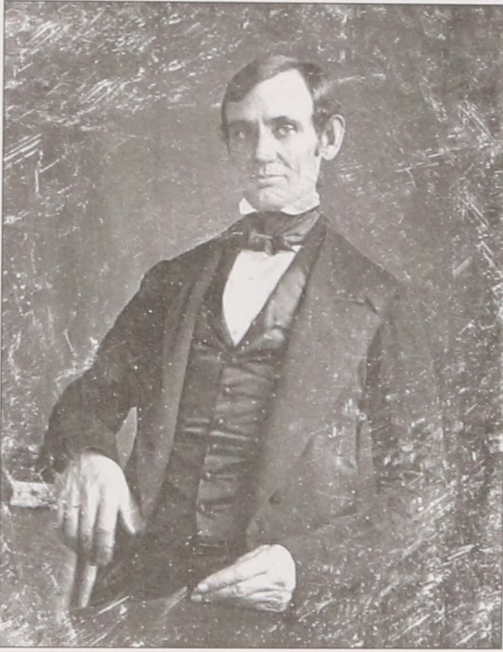
Daguerreotype camera built by La Maison Susse Frères in 1839, with a lens by Charles Chevalier
Liudmila & Nelson—Susse Frère camera in the collection of the Westlicht Photography Museum in Vienna, Austria. Public domain image.

which would set up photography studios for a limited time in cities across the country. In its earliest days, daguerreotype technology drew in plenty of interested customers.

For the first time in history, people could obtain an exact likeness of themselves or their loved ones for a modest cost, making portrait photographs extremely popular with those of modest means. Celebrities and everyday people sought portraits and workers would save an entire day's income to have a daguerreotype taken of them, including occupational portraits.¹

At the time of Frieze's arrival in Arkansas, Illinois Township, in its location along the Oklahoma border in Washington County's extreme northwest corner, contained one primary town, Cincinnati. Among the first settled places in the region along with other townships along the western edge of the county, Illinois Township featured mostly flat fertile lands,

spring fed creeks, and thick forests teeming with game. For the enumeration of the 1860 federal census, Illinois Township's population was 1,021, a population of 507 males, 500 females, 10 Black males, and four Black females.



This daguerreotype is the first authenticated image of Abraham Lincoln and shows him as U.S. Congressman-elect in 1846 when he was 37. The image is attributed to Nicholas H. Shepard. The surface of the daguerreotype appears scratched, the kind of damage that was likely to occur on the fragile surface. The image is also at times shown flipped horizontally. Photograph courtesy of Library of Congress Prints and Photographs Division, <http://hdl.loc.gov/loc.pnp/pp.print>

While self-sufficient farmers comprised the majority of the population, the town of Cincinnati had become a trade center for the area. Tradesmen providing their services in the town or outlying areas included a stone mason, a gunsmith, a saddlemaker, three teamsters, four blacksmiths, four carpenters, and six wagon makers. Commercial interests were served by a dry goods clerk, a miller, and four merchants. Of the better educated were three school teachers and three doctors. Three men reported the occupation of Methodist preacher. Peculiar for those times, one man named his occupation as gardener while another designated himself "gentleman," which might mean that, like the aristocracy of Great Britain, he enjoyed sufficient means of support without having to work. That a gardener and a gentleman might reside in Cincinnati alongside blacksmiths and farmers at this time says

something about the nature of both the times and the town.

Frieze and his wife Hannah (Grubbs) were Tennessee natives married there in 1838. All his children except the last two were born in the same place—Greene County, Tennessee. Their family at the time of the 1860 census included seven children ranging in age from age six up to 19. At least two children had died by 1860.

The family moved from Tennessee in 1851, as recorded in the family journal:

4 November 1851—This is the day that we started to move to Missouri from Green Co., Tennessee. Had a team of oxen, wagon and household furnishings. 41 days on the road—landed at Uncle Jacob Frieze's in Polk Co., Mo.—stayed there a few days and then moved to Greene Co., Mo. Lived there in Yeaper Prairie until August 1853—then moved to Barry Co., Missouri, and we are still here on Joy Creek.

6 June 1855—Last year (1854) was one of the driest known to this country and the worst crops. 1855 is the locust year here.

The latter entry may explain their move first to Kansas in 1857 and to Arkansas in 1858. Dependent on farming for their survival, the Frieze family needed good cropland. Despite Frieze's skill in a craft as rare as daguerreotype, he would have continued to rely on crops and livestock to support his family. Missouri land records show his claim of 40 acres in Barry County in 1856.

From a modern perspective, it's difficult to fathom Frieze's optimism that he would find demand for his work in 1860 rural Washington County. Despite the fact that today Cincinnati, Arkansas, is not even a wide spot in the road, Cincinnati had its glory days. Along with Evansville to the south, Cincinnati was considered a major trade center in the early and mid-1800s.

Cincinnati was known as Silvia and Buzzard Roost in its early years but assumed the name of Cincinnati in 1857 possibly because of a nearby creek by that name. The first post office there was called Silvia in 1838....The area was settled in the 1830s to early 1840s. Farms in the area used sizable numbers of slaves.²

The town had so much to offer that, reportedly, people from Fayetteville came by wagon to Silvia for supplies at a time before Fayetteville had much to offer. As far as the current investigation has shown, Frieze offered the first 'photographic' services in Washington County.

Nearly 30 years later, historians of the county would remark on Cincinnati:

This is one of the best inland towns in the county. It is situated in Section 29, Township 16 north, Range 33 west, and is the center of a rich grain and livestock region. It is within one and a half miles of "the Nation," and has a good trade from that country. The amount of business transacted in 1887 is estimated as follows: Aggregate, \$224,935; merchandise, wagons and agricultural implements, \$82,865; grain and grain products, \$43,500; cattle, hogs, sheep and mules, \$91,750; miscellaneous, \$5,000. There are in the town five general merchants, two milliners, one druggist, one wagon factory, one agricultural implement factory, two blacksmiths, two tanneries, two harness shops, one undertaker, two shoe-shops, one merchant and custom mill, two physicians, one dentist, one hotel, one livery sta-

ble, an academy and two churches. One of the most important enterprises is the wagon factory of James Oates, who located in Cincinnati in 1868. His sales in 1887 amounted to \$15,000. The oldest mercantile establishment is that of R. J. Rhea, who in 1884 succeeded W. H. Rhea, who began business in 1849. Among the others are Rhea & Watts, Spivey & Marquess Bros., Moore Bros., H. Shields and C. M. Cox. Moore Bros. are also proprietors of the Eureka Mills.³

But that was long after Anderson Frieze's time there. Other than the 1860 census, there is no record of Frieze's work or family activity during his brief tenure in Washington County. No deed records appear in his name. Sometime between 1860 and 1862, some of the family left Washington County and traveled back to Barry County, Missouri. With the Civil War escalating in Washington County and other parts of Northwest Arkansas during that time, and bands of Jayhawkers and Native Americans taking up arms, the family may have felt Illinois Township wasn't safe.

Middle son William Milburn Frieze stayed in Washington County at least through 1863. He enlisted with Company F, 1st Regiment Arkansas Cavalry U.S. on November 3, 1863, at Fayetteville. He would later file a pension request as 'invalid' on February 4, 1867, and live the rest of his life at Bond County, Illinois, as a minister. His next younger brother Lewis A. Frieze also enlisted in the same company in April 1864 at the age of 18, also at Fayetteville.

Anderson Frieze died in January 1863 in Tennessee, leaving his widow Hannah and children to face the rest of the war alone. His return to family lands in Tennessee suggests he may have suffered an extended terminal illness or injury and wished to die near his roots. His imagery art may have been the cause. Creating daguerreotypes involved a number of dangerous chemicals including mercury, cyanide, and sulfuric acid. There were reports of some photographers getting "mad-hatter syndrome," or mercury poisoning. Persons with regular or intensive exposure to mercury were given to violent headaches, tremors of the hands, "socially troublesome inflammation of the bladder," loss of memory, and slow mental processes.

The year of 1863 would not be kind to the Frieze family. They had already lost four daughters who never reached their first birthday. In addition to the January 1863 death of Anderson Frieze, his 13-year-old son George Alexander Frieze died in March 1863 at Barry County, Missouri. Oldest son John Edwin, age 21, died in July that year, also at Barry County. Martha, age 24, died in August 1863 at Barry County, leaving her husband and two young children. With several skirmishes and battles between Union and Confederate forces during this time in Barry County, a war-related cause of death for these family members cannot be ruled out.

The 1870 federal census finds Anderson's widow Hannah at Barry County, Missouri, as head of household with son Lewis Andrew, age 22,

(farmer), Miriam, age 19, and Miranda, age 16. The next journal entry finds them preparing for a move west:

28 June 1871—At Williams preparing to go to Oregon

Letters home from near Halsey, Linn County, Oregon, in late 1872 are written by Hannah, Lewis A., and Miranda. They are optimistic about farming on their rented acreage cropping several kinds of berries, raising hens for eggs, and drying apples and other fruits for sale. Lewis has explored the Cascades but reports the land there is too dry for farming. Hannah says when she finishes her letter, she's going to get her old pipe and smoke. Hannah Grubbs Frieze died in Oregon in 1874.

Lewis Andrew Frieze appears in Multnomah County, Oregon, court records after he is declared insane and committed to the Oregon State Hospital for the Insane in Salem sometime before 1896. His five-acre farm is put up for lease and his possessions are sold—horse, buggy, harness, farm implements, household furniture, and other possessions. The cause or nature of his 'insanity' is not described. He was 50 at the time of his commitment, and he died in 1906 at age 61. He and other Frieze children may have suffered from exposure to their father's daguerreotype chemicals. Aside from Lewis, only three of Frieze's 11 children lived past the age of 25.

Endnotes

¹<https://en.wikipedia.org/wiki/Daguerreotype>.

²<http://www.historicwashingtoncounty.org/cincinnati.html>.

³*History of Benton, Washington, Carroll, Madison, Crawford, Franklin, and Sebastian Counties, Arkansas* (Chicago, Illinois: Goodspeed Publishing Co., 1889).



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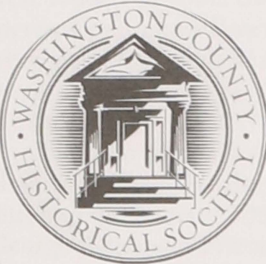
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